Consciousness, the Power, the Delight by which they exist; the mind has to learn to awaken to this true seeking and true knowledge veiled within itself, to the Reality from which all things hold their truth to the Consciousness of which all consciousnesses are entities, to the Power from which all get what force of being they have within them, to the Delight of which all delights are partial figures. This limitation of consciousness and this awakening to the integrality of consciousness are also a process of self-manifestation, are a self-determination of the Spirit; even when contrary to the Truth in their appearances, the things of the limited consciousness have in their deeper sense and reality a divine significance; they too bring out a truth or a possibility of the Infinite. Of some such nature, as far as it can be expressed in mental formulas, would be the supramental cognition of things' which sees the one Truth everywhere and would so arrange its account to us. of our existence, its report of the secret of creation and the significance of the universe.

At the same time indeterminability is also a necessary element in our conception of the Absolute and in our spiritual experience: this is the other-side of the supramental regard on being

and on
things. The Absolute is not limitable or definable
by any one determination or by any sum of deter-
minations; on the other side, it is not bound down
to an indeterminable vacancy of pure existence.
On the contrary, it is the source of all determina-
tions: its indeterminability is the natural, the